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voices from a Daniel come to judgment in condemnation of views which a large portion of the modern Christian world, and that certainly not the most ignorant and immoral, has cherished as having almost the place of self-evident historical and experimental truth. Here are some selections from a group of similar titles: Section III, chapter xii, "Christianity has borrowed from preceding religions its ritual, its festivals, and its ecclesiastical organization;" section IV, chapter iii, "The conception of God, under Christian sacerdotalism, leads to atheism and irreligion;" chapter v, "The sacerdotal religions have falsified theoretical morality;" chapter viii, "The Christian theories of grace, of predestination, and of the eternity of punishment, have compromised the doctrine of immortality;" chapter x, "Christianity has constantly been opposed to the development of reason" (proved in three pages); chapter xi, "Christianity has been opposed to the experimental sciences;" chapter xii, "Christianity has not regenerated the world; it has even falsified practical morality."

In few words, and to hear the conclusion of the whole matter, the Semitic religions of Judaism and Christianity have been, and still are, the chief enemies of the true and natural religion; and, as well, the chief enemies of the welfare and progress of the race. Even the latter is giving way, is tottering to its fall. But "beside this fatal tree there grows a young plant, watered with the tears and often with the blood of sages from the beginning of time." This is a natural theism which is destined to replace Judaism and Christianity.

Comment is unnecessary. But we are moved to ask the simple question: "Is, then, history about to repeat itself? Is Voltairism about again to take possession of the so-called educated classes in France; and is what once followed to follow yet again in the opinions and deeds of the nation?"

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BUDDHISM, ITS HISTORY AND LITERATURE, being the American Lectures on the History of Religions. First Series, 1894-5. By T. W. RHYS DAVIDS, LL.D., PH.D. New York: G. P. Putnam's Sons. 1896.

THESE lectures, delivered in various centers of the United States, by a great Pali scholar, under the auspices of a recently formed American association, are much the same, in substance and form, as the

Hibbert lectures delivered in 1881, in England, by the same author. As the object of the association is to provide opportunities for bringing to the knowledge of the American public the methods and results of specialists who have devoted their lives to a sympathetic study of the non-Christian religions, a better beginning could hardly have been made than with Dr. Rhys Davids and Buddhism. His style is admirable and general readers will get from him a warm sketch of all that is good in Buddhism without the sentimentalism and the Christian coloring so freely given to its doctrines by Sir Edwin Arnold. Of course we must expect the defects, as well as the excellencies, of the expert; and there is perhaps something in Dr. Davids' own nature, which makes the oriental pessimistic view of nature and life so attractive that he admits, only with reluctance, the inadequacy of Gautama's solution even of the problem of practical ethics. He actually puts forward a kind of *argumentum ad hominem* to enlist our sympathies on his behalf. "Gautama," he says, "was the only man of our own race, the only Aryan who can rank as the founder of a great religion. Not only so, but the whole intellectual and religious development of which Buddhism is the final outcome was distinctively Aryan, and Buddhism is the one essentially Aryan faith." All authorities would not accept this claim. Professor Beal, on the contrary, "has scarcely any doubt that the great outline of the Buddhist system was brought to India by perhaps the very first settlers in the country; that it was repressed and hidden under the paramount authority of the first Aryan invasion; and that after a time there was an upheaval of old beliefs as the new doctrine was corrupted." There can be no doubt either that it was to Sudra Emperors—Chandragupta and Asoka—who certainly were not Aryans—that Buddhism owed its temporary conquest of India; and Fergusson (*Tree and Serpent Worship*) affirms "that no Aryan race, while existing in anything like purity, was ever converted to Buddhism or could permanently adopt its doctrines." The same assertion may be made regarding the utter rejection of it by Semites. It has found its home only among the feebler members of the race and the lower forms of civilization, and though conferring signal benefits on these, it has not impelled them forward along the path of general progress.

The main question, however, to be asked is not concerning the origin but the fundamental truth of Buddhism, and here the best representatives of the modern spirit have no difficulty in pronouncing a verdict of one-sidedness. The characteristic of our age is faith in the rationality of the universe and the consequent blessedness of self-real-

ization. With Gautama, existence is an evil, and therefore the annihilation of self the only worthy aim. His profound conviction in an eternal moral order suggested the doctrine of Karma, but the doctrine is a mystery not a revelation. In strenuous work in the world, not in mendicancy and idleness; in the family, not in the monastery, is man perfected. The Christian conception of the world and of God as Father, Redeemer and Sanctifier, means that all life is to be divinized. Art is possible, for the seen is the veil of the unseen, and the impermanent a form of the eternal. Science is rational and history the revelation of a divine purpose. Industry is honorable and patriotism a duty. But a sympathetic study of Buddhism is desirable, and as Dr. Rhys Davids gives us that, he deserves our best thanks.

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RELIGIOUS CERTAINTY: Vindication of Some Fundamental Religious Beliefs. By PROFESSOR DUNLOP, D.D. Dunedin. Pp. 83.

WE welcome these six lectures on leading apologetic topics by our old friend, Professor Dunlop, formerly a well-known minister and public-spirited citizen of Dundee, Scotland; for the last ten years professor of theology in connection with the Presbyterian Church of Otago, New Zealand. The lectures are worthy of the man whom the members of the Angusshire Theological Club, in old days, regarded as their strongest metaphysician, whose talk on all subjects theological and philosophical ever showed the qualities of knowledge, grasp, and weight. They are fitted to be helpful to inquiring minds everywhere, and especially in the colonial world, where we understand agnosticism has taken a strong hold. The topics discussed are central and vital. They are these: 1. Religious Certainty; 2. Religious and Scientific Beliefs; 3. Argument from the World's Order; 4. Arguments from Intelligence and Conscience; 5. The Internal Witness of the Spirit; 6. Self-evidencing Power of the Christ of the Gospels. Within the prescribed limits the treatment is thorough, as is Dr. Dunlop's way, but the style is lucid and the interest unflagging. The train of thought commands the reader's attention and respect, not merely by the manifest competency of the lecturer, but by the rarer qualities of candor and transparent sincerity. We who live nearer the great centers of intellectual life may be inclined to think that the utterances of one living in so remote